

to work for *it*. He can constantly compare the ideal with his experience. The ideal is at last shorn down to reality and merges in sober plans of effort. (c) A far larger field for ideals is afforded by vanity. As vanity is itself a subjective affection, but one which can be awakened only in society, it uses the imagination to suppose cases, plan unlimited schemes, devise types of self-decoration and dreams of superiority, distinction, power, success, and glory. The creations are all phantasms. The ends are all ideals. These ideals may not be extravagant. Vanity generally creates them by raising to a higher pitch some treatment of the body or dress, some admired trait of character, some action which has "won glory, or given pleasure and won applause. This whole field for ideals is largely influenced by suggestion from the current tastes and fashionable standards in the group, but autosuggestion is also very active in it. (d) Ideals also find a great field in marriage. In this case ideals of happiness have powerfully affected the institution at all its stages. Experience of marriage has been partly pleasant and

partly the contrary. The experience has stimulated the reflection:

How blessed it would be if only this or that unpleasant detail

could be corrected! This has led to idealization or the imaginative conception of a

modified institution. Our novels now

sometimes aid in this idealization. Men loved their daughters

with zealous and protective affection long before they loved their

wives. The father's love reached out to follow his daughter

into matrimony and to secure for her some stipulations which

should free wedlock for her from pain or care which other wives

had to endure. These stipulations were always guided by ideal-

ization. The rich and great were first able to realize the modifications.

These then passed into fashion, custom, and the mores, and the institution was perfected and refined by them.

205. Ideals of beauty. The educated ideals under the second

and third of the above heads become mass phenomena under

the influence of fashion, when they control many or all. Ideal

types of beauty are adopted by a group. Uncivilized people

adopt such types of bodily beauty (sec. 189). The origin of

them is unknown. A Samoan mother presses her thumb on the